4—7. REVELATION. 1069   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 Sorchead was a name writ- upon her forehead a name written,   
 ten, MYSTERY, BABY-   
 N THE GREAT, «MYSTERY, BABYLON 'THE 33a? re   
 aa MOTHER oF|GREAT, \*THE MOTHER OF ivs'si's,   
 UARLOTS AND 420-\THE HARLOTS AND OF +t   
 MINATIONS OF THE) THE ABOMINATIONS OF THE   
   
 the woman drunken with| EARTH. And I saw ‘the woman teh. xviii.   
 the blood of the saints, and drunken “with the blood of the ag.x,1   
 with the blood of the mar- saints, and with the blood of \* the xe.   
 tyrs of Jesus: and when I} witnesses of Jesus. And when I saw   
 saw her, I wondered with her, I wondered with great wonder.   
 great admiration. 1 And   
 the angel said unto me, 7And the angel said unto me,   
   
   
 full of abominations and of the impure der (what was the ground of the Seer’s   
 things of her fornication (this enp is best astonishinent? One doubtless might be   
 taken altogether symbolically, and not as assigned, which would at once account for   
 the cup in the Mass, which, however de- any degree of such emotion. If this woman   
 graded by her blasphemous fiction of tran- is the same as he before saw, who fled into   
 substantiation, could hardly be called by the wilderness from the face of the dragon,   
 this name, and moreover is not given, but “the faithful city become an harlot”   
 denied by her to the nations of the earth. [Isa. i. 21], he might well wonder. And   
 That she should have represented hersclf certainly there is much in favour of such a   
 in her medals as holding forth this cup supposition. It has been taken up by some   
 {with the remarkable inscription, “she sits considerable expositors, such as Auberlen   
 over the whole earth ;” see Elliott, vol. iv. {on Daniel], who has argued earnestly but   
 p. 30, plate], a judicial coincidence rather soberly for it. There is one objection to   
 than a direct fulfilment), and [having] it, which has been made more of in this   
 upon her forehead a name written (as was place than perhaps it deserves. It is, that   
 customary with harlots), Mystery (is this in the Angel’s replication to St. John’s   
 word part of the name, or not? On the wonder, no allusion is made to this cireum-   
 whole it seems more probable that it is. stance as its principal But, it may   
 For though no such word would in the well be replied, this would be just what we   
 nature of things be attached to her fore- might expect, if the fact of identity were   
 head as part of her designation, so neither patent. ‘The Seer, versed in the history of   
 would the description which follows Baby- man’s weakness and depravity, full of Old   
 lon the great, to which the word mystery ‘Test. prophetic thoughts and sayings,   
 seems partly to refer. But whether part would need no solution of the fact itself:   
 of the name or not, the meaning will be this would lie at the ground of his wonder,   
 the same: viz. that the title following is and of the angel’s explanation of the con.   
 to be taken in a spiritual and an enigma- sequences which were to follow from it.   
 tical sense : compare ch. i.20, and 2 Thess. Aubcrlen very properly lays stress on the   
 ii, 7), Babylon the great, the mother of fact, that the joint symbolism of wilder-   
 the harlots and of the abominations of ness and the woman could not fail to call   
 the earth (j. e. only first and greatest up in the mind of the Scer the last occasion   
 of these, but herself the progenitress and when the two occurred together: and in-   
 origin of the rest. All spiritual fornication sists that this symbol must be continuous   
 and corruption are owing to her, and to throughout. Without going so far as to   
 her example and teaching). And I saw pronounce the two identical, 1 think we   
 the woman drunken with the blood of the camnot and ought not to lose sight of the   
 saints, and with the blood of the witnesses identity of symbolism in the twocases. It   
 of Jesus (as the Seer contemplates the is surely meant to lie beneath the surface,   
 woman, he perceives that she is drunken: and to teach us an instruetive lesson. We   
 and from what is revealed to him, and from may see from it two prophetic truths:   
 her symbolic colour of blood, he assigus the first, that the church on earth in the main   
 cause of that intoxication). And I won- will become apostate and faithless, compare   
 dered, when I saw her, with great won- Luke xviii. 8: and secondly, that while